7: Joest--60 [10] E-5 (no date) 1882 Formosan Aborigines
116, 226, 278 Chin-hoan

For fishing the Chinwan men use nets and fishhooks as well as a poison made from the root of a creeping plant which is called lo-tin.

21: Asai--3 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 226, 396, 476 Yami

"Among the Yami there is a fishing league. (The Yami live between Formosa and the Philippines on a very small island.) The Yami live on fishing—not much agriculture. They are very skillful in constructing boats. There are one-man, two-men, and the largest are 10-men boats. In the construction of 10-men boats, 10 members are necessary. They form a union. Sometimes it takes more than a year to build a 10-men boat. The men who have built the boat always fish in that boat and always together. The fish is divided among them. Such groups are voluntary rather than hereditary."

Since there are no implements for catching fish, fish are caught only once a year, in spite of the great wealth of fish in the mountain streams. This is a cooperatuve undertaking in which the whole tribe takes part. The chief of the tribe sets a day for the gathering of the chiefs of the clans, and also for catching fish in the large river. It is in the fall, when the trout has reached its full growth and the millet is ripe. Every clan sends at least one representative, and the women and children [16] also come. Every man brings along some poison which he has prepared himself from a species of bindweed. When it is dropped into the river, the fish are supposed to come to the surface immediately and even to hurry to shore, so that the participants in the celebration are able to catch them by splashing their hands in the water, amid laughter and joking. They are divided into as many piles as the number of clans represented, in which process the chief of the tribe sees that justice is observed. The same procedure is followed in dividing the clan allotments among the families participating. Since the fish are immediately roasted on the fire and consumed, this fish festival is a convenient way of feeding the people attending the meeting of the tribe.

22: Wiedfeldt--16 [4] F-5 (1913) 1914 Formosan Aborigines
116, 224, 226, 517, 868 Atayal

Fishing and hunting, especially, are of little use in providing food, but serve as a sport for the purpose of training them in the use of weapons and as a diversion for the leisure time of the Atayal men.

34: Del Re--30[2] U-4 (no date) No Date Formosan Aborigines
116, 262, 226 Yami

"The Yami are economically self-sufficient. They live mainly on tarð (a species of sweet potato), suli (yams), millet (sometimes referred to as Chinese corn in their poems), fish (fresh and dried), besides poultry, eggs, pork and goat. The last three, however, may not be eaten except during festival seasons, while the eating of flying-fish (exocoetus) is taboo between July and October. During several months of the year ordinary fishing is practically impossible owing to bad weather, while at others is forbidden "

34: Del Re--33 U-4 (no date) No Date Formosan Aborigines
116, 796, 805, 622, 756, 226 Yami

"The ceremony of 'calling' the flying-fish opens the year which begins, according to the Yami system, in April corresponding, in the solar calendar, to October. It is accompanied by most elaborate ritual observances the purpose of which is to secure a good season and to celebrate the arrival of the fish. On this occasion the tribe annually chooses the man whom it considered best fitted to exercise the role of high priest and to represent it. It may be noted in passing that, contrary to what occurs in other tribes, the Yami have no medicine-women, all ritual observances being restricted to men alone."

34: Del Re--33-34 U-4 (no date) No Date Formosan Aborigines
116, 784, 562, 823, 226, 793 Yami

"So great is the importance attributed to the visit of the flying fish, that during this period fishermen are required to observe a large number of prescriptive taboos, as well as others connected with the numerous rituals observed during the actual ceremonies. These are summed up in the following commandments:---'When you go fishing, do not look down into the water.' 'Do not spit into the sea: spit into the air so that your spittle may fali upon the sea like rain.' 'Do not cast stones into the sea' ---and many others of a like nature. Another important taboo connected with the sea and most stringently enforced at this time, is that no woman shall touch or have anything to do with the flying-fish ceremony, or approach close to, much less enter, the sea. It would appear that this is related to the early creation myth in which a pregnant woman by enter-[34]ing the sea was the cause of the great flood which covered the island and destroyed all life upon it. (11)"

11. See Legand of Imulud, AYL, p. 92 lines 1 ff.

34: Del Re--34-37 U-4 (no date) No Date Formosan Aborigines
116, 221, 226, 241, 796 Yami

"In the Yami calendar the months of May, June and July (i.e. November, December and January) are almost wholly given up to catching flying-fish, the greater part of which are dried. The fishing is done by night, from small canoes and in large ones during the first two months, but, on the third, only by day. During the fourth month however, fishing by night and by day and with small canoes is permitted. Meanwhile the womenfolk collect the fibrous bark of certain shrubs, mainly the abaka, which they dye, spin and weave on primitive handlooms into cloth with admirably decorative designs in colour. When the flying-fish season is over, and during the months of August and September (February, March) the crops of taro and suli are gathered in and the fields worked over October (April) is the month set aside specially for the making of the earthenware dishes and pots used in the flying-fish ceremony. During November (May) they finish eating their store of dried flying-fish, while December (June) is mainly devoted to preparing the lime the savages chew with their betel-nuts, used for both medical and dyeing purposes. In January (July) they cut down the onigaya (misacanthus) out of which they fashion torches for the flying-fish ceremony, and celebrate the mil- [pages 35 and 36 contain illustrations] [37] let harvest. Millet, suli and taro are sown in February (August), while March (September) is principally given up to catching mamibiki, a largish flat fish which is found in considerable quantities in these waters."

37: Steere--306 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 181, 224, 411, 226 Sek-hoan

"They are great lovers of hunting and fishing, and are very skillful in making snares for deer and other kinds of game. They generally hunt and fish in large bands, for the sake of protection from the savages, from whom they are always liable to attack. They frequently surround a space of country and drive the deer and other game through a ravine or some other place, when they are easily shot. They use fire-locks quite generally for defense and for hunting, though some of the poorer ones still carry bows and arrows, and many go to their fields or from one village to another armed with lances. They have a curious but very effectual way of fishing the shallow streams that flow through their country, this by damming them and turning the water to one side of the channel, leaving most of the bed of the stream dry, and the fish and shrimps in little pools and under rocks, where they are easily captured."

37: Steere--310 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 291, 304, 411, 226, 501 Chin-hoan

"The dress of the men is a hunting shirt made of deer or monkey skins, that does not protect the arms nor legs. The women wear a sort of tunic of Chinese cloth, and protect the fore-part of the leg with a sort of close-fitting gaiter from the thorns and spines with which the forest is filled. They do not tattoo, but have a custom of knocking out the eye-teeth of the boys, so that they reminded me of squirrels. They are not warlike, but use rude bows and arrows for hunting and protection when they are too poor to get firelocks. They are great hunters, and large strings of monkeys' and bears' skulls hung about their dwellings. I saw them fishing with small dip-nets among the pond-lily roots and leaves, and catching a species of cat-fish (Silurus). They also fish with rude spears. They use, in navigating the lake, huge hollowed trunks of camphor trees, that look as if they may have been in use a hundred years. They are very awkward and heavy, and appear to have been hollowed with fire. They are open at both ends, the water being kept out with earth and sods."

37: Steere--313 S-3 (1873-74?) 1875 Formosan Aborigines
116, 251, 226, 343 Chin-hoan

"Like the Che-whan at the north they build granaries raised upon posts crowned with flat disks of slate stone to keep squirrels and rats from climbing up. These little grass-thatched structures, apparently perched upon stilts, formed the most conspicuous part of the villages. The Kale-whan seem to do little hunting but make out to add a few small fish and shrimps to their stock of food from the stream that flows through the valley below. We saw some of the young men fishing with a curious little circular net with pockets in several places for the fish to enter. They would inclose one of the large boulders, with which the bed of the stream was filled, with the net and then pry up the stone with poles and let it drop back into its place, scaring the fish that sheltered under it out into the pockets of the net. This style of fishing did not appear to be very productive, as they had caught but two or three small fish and a few shrimps."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

of five to twelve houses. Chinimoaŋ had 55 houses and Pinaiwanaŋ 101. The cultivated fields around the village were possessed by the aristocratic households (*usam na mamatsaŋiran*) of both the Chimo and the Paiwan. By annexing and transition of these fields, their state of possession had become rather complicated. The distribution of aristocratic households had also become rather complicated too. The village had 12 aristocratic households, 9 of them belonged to the Chimo. Among them was the *ruvaniau* household which was of the highest rank. The *ruvaniau* also in charge of the *satsilapan* household which was saved as a village temple in time of our investigation. These two households were both situated on the upper part of Chinimoaŋ. The other 8 Chimo aristocratic households were equally distributed in the two hamlets. The *tʃaluŋi*, the *matsiliat*, the *gumul*, and the *voto* were in Chinimoaŋ, while the south *tʃalas*, the north *tʃalas*, the *tarapatea*, and the *tʃalusaŋiu* were in Pinaiwanaŋ. Two of the Paiwan aristocratic households, the *lusiguan* and the *alijulan* were in *Pinaiwanan*, and the *atsinajan* was in southeast end of Chinimoaŋ. From the distribution of those households, therefore, we may say that the significance of the distinction of Chinimoaŋ and Pinaiwanaŋ has been lost. But by their possession of hunting grounds (*aluliapan*), the existence of dual organization in the early days has been revealed. The village had 6 localities of hunting grounds, two lay south and east of the village, *pasulaval* and *vuit*, and belonged to the Chimo chiefs, four lay in west and north and belonged to the Paiwan chiefs. At the time of investigation, *alulialiav* and *pasulaots* belonged to the *lusiguan* household; *patsavatsavan*, south *tʃalas*; *pasupaots*, north *tʃalas*. The latter two may have been annexed by the Chimo. The fishing grounds were similar in condition to hunting grounds. The Lai-i River (or the *pasulaval* river as it is called by the natives) was the fishing grounds of the Chimo. Most of the lower part belonged to the *atsinajan*, *lusiguan*, north *tʃalas*, *gumul*, *tara'atea* and the south *tʃalas* respectively. The tributary of the Lai-i River, which is called *pasuivelin* by the natives, was originally the fishing grounds of the Paiwan but it was then divided into two parts and is owned by the *atsinajan* and the north *tʃalas*. The Chimo though they predominated over the Paiwan in hunting grounds, and equalled the Paiwan in fishing grounds, had less influence on aspects of religious and ritual. *Para'aree*, the priest of the most important religion rite *malɔvo*, the five-years-feast, was a member of the *atsinajan* household of the Paiwan. The ceremonies of *malɔvo* was initiated in the *lusigunan* and *atsinajan* of the Paiwan and then performed in Chimo households. Two of the three *puliŋao* or priestesses who sang songs for inviting gods were Paiwan. But the *pusao* or the six-years-feast was performed by the Chimo priest and priestesses. The *para'aree* and *puliŋao* of these two groups have acquired their techniques from their own group. This teaching had been kept secret from each other.

By the above mentioned facts, we may assume that the Paiwan are the natives and the Chimo came later. The Chimo though predominated over the Paiwan in economic and political power, but the Paiwan have maintained their position in religious life.

51: Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

105 different localities, so that their cultures, though similar, are not uniform. The native tribes also differ considerably in the degree to which they have been acculturated and in the type of culture change that has taken place.

The Ami

[10] [13] [16] The Ami live in the Taitung Rift Valley, which runs in approximately a north-south direction for 150 kilometres along the east coast of Formosa. Some Ami live on the east coast proper. The Ami tribe is the largest on Formosa. They are divided into five groups by dialect and cultural differences. The number of households and population of each group, based on the census of 1937, are as follows:

Group	No. of households	Population
Pei-nan	859	9546
Heng-ch'un	461	4403
Hai-an	1159	11760
Hsiu-ku-luan	2008	15861
Nan-shih	1713	8436
Total	6200	50006

[241] [226] [345] [611] [591] The chief traits of the Ami are intensive agriculture and fishing; pile dwellings; paddle-and-anvil pottery; long wooden shields; feather headdresses; clans[1]; matrilineal descent and matrilocal residence; classificatory or Malayan kinship terminology; parent-child nymic linkage; and age-grades.

Tavarong is a town of 5,000 population situated in the central part of the Taitung Rift Valley, in Hualien Hsien. It belongs to the Hsiu-ku-luan group and is regarded by the Ami themselves as the oldest settlement in the whole Ami area. About one per cent of the Tavarong townsmen are Christians; the rest hold to their native religion. 361

Gods, spirits, and souls

776 The Ami term for gods, which include also spirits and souls, is *kawas*. The Tavarong Ami believe in two kinds of *kawas*. The first kind, which may be considered natural gods, include *maratau*, *tšidar*, *borar*], and others. *maratau* is a male tutolary deity who resides in heaven. According to informant Maran-Namo?, *maratau* is the god of "politics and strength". In former days, when the Ami were at war with their neighbors, the Atayal, they prayed to *maratau* for protection[2]. *tšidar* is the female sun goddess, and *borar*] the male moon god. The sun goddess is held to be more powerful than the moon god. Maran-Namo? while explaining the designs on the houseposts of the house of the *kakita:n* (priest), stated that *tšidar* is the almighty deity and holds the supreme position over

1. Utsurikawa [1935] reported about 55 clan names for the Ami, but he gave no clan names north of the Vataan, Tavarong, and Karuran areas.
2. According to Furuno [1954:3-42], *maratau* is connected with headhunting and is the god of crops and game, as well as being the war god.